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By Mary Jane Welch

RICHMOND, Va. (BP)—Southern Baptists are giving more than ever for world hunger and relief — more than \$2.6 million in the first seven months of 1984 — but requests pour in faster than they can be met.

The Southern Baptist Foreign Mission Board allocated more than \$4.7 million for hunger and relief in the first seven months of the year by using funds received too late last year for allocation in 1983. But "we now have virtually twice as many requests coming in as we have funds to meet those requests," said John Cheyne, the board's consultant for human needs ministries.

The deluge of requests doesn't necessarily reflect an increase in needs, says Cheyne, but an increased awareness of needs and the availability of funds to meet them among missionaries and overseas Baptists.

Prodded by Southern Baptists' generous response to world need, the Foreign Mission Board has worked hard to instill that awareness in recent years, says Cheyne. So far in 1984, he and his colleagues have sponsored nine conferences around the world to teach missionaries and overseas Baptists how to evaluate needs and plan projects responding to them. Two more are scheduled.

The missionaries have learned their lessons well. When furloughing missionaries at Ridgecrest (N.C.) and Glorieta (N.M.) Baptist Conference Centers were asked what event on the mission field made them most proud to be Southern Baptists, several referred to relief or development projects in their areas.

Danny Callis who now devotes about half his time to relief work in Brazil, says, "I think Southern Baptists have responded to this (world need), not because they've been asked to, but because the Lord has put it in their hearts. The Foreign Mission Board was drowning in money (designated for world hunger), and I think the Lord caused it. He knows the needs overseas . . . He knows what's available, and he's trying to get the two together."

Ed Pinkston is proud Southern Baptists provided \$750 to help 10 families whose homes were destroyed by fire in an Ivory Coast village. One victim was the local Baptist pastor. Missionaries bought each family a 100-pound sack of rice and gave each \$40 to help rebuild their homes.

"This really had an impact on the people," says Pinkston. "Before, the people of that village had been very resistant to the gospel, but this changed their whole attitude and now they're open and many have become Christians."

Jim Wilkins found it rewarding to see Baptist development and relief programs, such as well drilling and

grain distribution, in Upper Volta. But he especially likes to think back to his time in Ghana. "I was able to take a little Ford diesel tractor and plow a small acreage for one of the lepers who had no fingers and to see him and his wife and daughter out there with a stick punching holes in the ground and putting kernels of corn in there, knowing that in a matter of months they'd have some corn."

The rapid increase in requests for funds isn't the only change that has affected the Foreign Mission Board's hunger and relief program, says Cheyne. The program has matured in many ways as Southern Baptists have demonstrated their continuing interest in meeting physical as well as spiritual needs overseas.

The board has long been involved in benevolent ministries such as health care and agriculture, says Cheyne, but what has changed in recent years is the extent of that involvement and the formal shape it has taken.

When Southern Baptists began giving large sums for world relief in the 1970s, the board launched into a ministry, "through no fault of anybody's" of putting out brush fires, says Cheyne. The daily news chronicled the needs of Indochinese refugees, of starving children in Africa, of earthquake victims in Central America. The board responded by giving what it could.

The board still distributes grain in critical situations, but its philosophy about how to help in other cases has shifted from giveaways to helping people help themselves. Baptists would probably not again build homes as they did for earthquake victims in Guatemala, says Cheyne, but would broaden their assistance by providing temporary shelter and some building materials for victims and tools for heads of households to reopen their businesses.

Today, most hunger and relief funds are allocated for on-going projects which fall into the development category. The work of Harold Watson, an agricultural missionary in the Philippines, is a good example, says Cheyne. Watson uses technology appropriate to the Philippines for programs which help people grow their own food. Every program has a spiritual emphasis, too. Watson's projects have been so successful that the Philippine government has used them as models for its own development programs.

In the cities, helping people provide their own food is more difficult than in rural areas, says Cheyne. Agriculture, the mainstay of rural development, has limited adaptation in the cities. People can grow vegetables in their window boxes or set up rabbit or chicken projects in the cities.

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Hunger gifts up again, but requests up more

But the board's basic approach to hunger relief in the cities is to enable people to earn a living. The old-fashioned American welfare center with its giveaways has been replaced by community centers where people can learn job skills and get help in job placement, where children can get food and supplies for school so they someday can support their own children.

Another shift in the Foreign Mission Board's relief programs is from a purely secular approach typified by the word "development" to a concept Cheyne calls "transformational ministries." "Only a transformed person can transform society," he says.

Baptists acknowledge they cannot

divide a person into pieces and minister to only one piece. They must minister to the whole person because Jesus taught his followers both to heal the sick and feed the hungry and to make disciples.

As Southern Baptists' hunger and relief program has grown, Baptists have contributed more than Foreign Mission Board relief allocations indicate. Thousands of volunteers and missionaries over the years have been involved in meeting human needs. Through volunteer projects, churches and state conventions have provided thousands of dollars worth of supplies which are never counted in relief allocations. Overseas Baptists, too, provide manpower for many programs.

But wherever Southern Baptist relief gifts are used, whether by missionaries or local Baptists, they help change lives and leave a legacy Southern Baptists can be proud of.

Jo Cornelius, missionary in Brazil, says she has been proud to see relief funds used to help a seemingly forgotten black community in the Fortaleza area. Today, the community has wells, a school and a church because of Baptist help.

"You mention the name Baptist, and hear, 'They're the people that love you and they help you and they don't expect anything in return,'" she says.

Mary Jane Welch is on the staff of the Foreign Mission Board.

STATE MISSION SEASON OF PRAYER

SEPTEMBER 9-12

Tell it now to...

MISSISSIPPI

MARGARET LACKEY OFFERING

Editorials..... by don mcgregor

The blue laws and worship

A great deal has been said in the news media, in city council meetings, and surely in many other meetings concerning Mississippi's blue laws. The reason for calling laws pertaining to Sunday sales blue laws goes back many years, evidently, when such laws were bound in blue covers. These laws seek to regulate Sunday shopping.

Surely it is a matter in which we all have a great deal of interest. As people who seek to live by the Bible, we have a great deal of concern over anyone working on Sunday; but our senses are becoming progressively dulled as the practice grows larger and more insistent.

We Baptists would like it if all stores were closed on Sunday. The Seventh Day Adventists and those of the Jewish faith would like it if all stores were closed on Saturday.

When I lived in Texas, the closing law there stated that every store, with the exceptions of several types which handled emergency goods (drugs, food, gasoline) must be closed one day each week; and the store could choose the day to be closed. I don't know if that is still the law or not.

Nevertheless, as the discussion has heightened in the Jackson area with the opening soon of a new mall in Madison County, it has become apparent that the state's blue laws are somewhat confusing.

The issue, of course, cannot help but be confusing. We would like to say, simply, close all stores that don't handle goods that must be bought if an emergency arises. Right away then we've got to define what goods would come under the emergency shelter, and not everybody's opinion would agree.

As Baptists we want everyone to have a day of rest, and generally we

want that day of rest to be on Sunday so that those who desire to do so may attend worship services. The law gives protection for those who insist on being able to worship in their own churches.

Still, it is confusing; and there must be a root somewhere that is causing the confusion. There is. It is us.

If the Baptists in Mississippi would stay out of the stores on Sunday, the confusion would vanish over night. The blue laws would be moot. There would be no need for them. The stores would be closed.

We should not blame the store owner who says he must open his store in one county when stores in the adjoining county are going to be open. The Sunday sales represent

business that will not be repeated on any other day of the week. If we stay out of all stores on Sunday, however, and all stores are closed, then the same amount of money is going to be spent during the remaining six days of the week.

The blue law laws do present a confusing picture. There is no need that it should be so, however. The key to the puzzle lies with the shopper.

Realizing, however, that the shopper is not likely to take that responsibility seriously, it appears likely that blue laws are going to continue to be needed if store workers are going to get a day of rest, which we feel is a biblical injunction.

And we feel that day of rest should at least allow them to worship as they see fit.

Guest opinion...

I am persuaded...

By Theodore E. Snazelle

I am persuaded that God is the creator of the universe and everything therein. Some of the scripture verses which support my view are as follows:

1. Genesis 1:1—"In the beginning God created the heaven and the earth."

2. John 1:1-3—"In the beginning was the word, and the word was with God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made."

3. John 1:10—"He was in the world, and the world was made by him..."

4. Hebrews 1:1-2—"God... made the worlds."

Dr. Wernher von Braun stated eloquently his belief in a God creator. Perhaps you will recall that it was the German born von Braun who was the father of the U.S. space program. Prior to that, he was a developer of the German V-2 Rocket. He was with NASA until 1972 and was director of the George C. Marshall Space Flight Center, Huntsville, Alabama. It was under the direction of von Braun that the U.S. launched its first satellite aboard an Army Redstone missile after numerous failures of the Navy's Vanguard Missile. You will no doubt recall that this country had been greatly embarrassed by the Soviets, who had previously launched the world's first satellite... Sputnik. He was an Episcopalian; he died in 1978. In an interview in 1975 with Rosser McDonald of the Southern Baptist Radio and Television Commission, Dr. von Braun said:

"The evidences of a creator are so overwhelming to me. I just can't envision this whole universe to come into being without something like a divine will. I can't envision the creation without a creator."

The universe is now believed to be

about 15 billion years old. Earth is believed to be at least five billion years old. Do these figures bother you? They shouldn't as time is of essence only to man, not to God. In II Peter 3:8, we can get an idea of what time is to the Lord: "...that one day is with the Lord as a thousand years, and a thousand years as one day."

I am persuaded that God's Holy Word even suggests the existence of the atom, the basic, but not ultimate unit of structure in matter. In Hebrews 11:3, we find, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." To me, this clearly suggests the structure of matter from atoms.

I am persuaded that man is the special creation of God. In Genesis 1:26-27 we read, "And God said let us make man in our image... So God created man in his own image, in the image of God created he him..." I have felt for some time that being created in the image of God does not necessarily mean that we look like God. After all, no one has ever seen God (John 1:18). Rather I have felt that being created in the image of God may mean that God made us free... a free moral agent. He gave us the power to either accept him or to reject him. Of course, I am a biologist, not a theologian. Thus, I could be soundly criticized on this my belief. However, I am satisfied that the Lincoln biographer, Carl Sandburg, got close to the truth of the matter when he said, "Something began me and it had no beginning; something will end me and it has no end." To me that "something" is the omnipotent, omniscient one I call God!

I am persuaded that God is omnipotent and omniscient. My omnipo-

tent or "all powerful" God is most clearly stated in Isaiah 45:5, "I am the Lord, and there is none else, there is no God beside me..." Also, the omnipotent nature of God is clearly stated in John 1:1-3, 10 which I previously quoted. My omniscient or "all knowing" God is so beautifully demonstrated in Matthew 10:29-30, which reads: "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered." Imagine, a God who even knows when a sparrow dies and falls to the ground; imagine, a God who even knows the number of hairs on your head!

I am persuaded that all things are possible when we are one with God. Mark 10:27 reads "...for with God all things are possible."

I am persuaded that no matter what happens to us, some good can come out of it for, this is the promise of Romans 8:28, which reads: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

I am persuaded that all of us have sinned as is stated in Romans 3:23, "For all have sinned, and come short of the glory of God."

I am persuaded that God loved you and me so very much that he sent his Son to be our Savior. This is so beautifully stated in John 3:16, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

I am persuaded that these things which I have said are true. As a scientist, I have learned to accept what I know on the basis of scientific experimentation which often results in theories becoming facts. I have learned to question. Is it possible for

me to relate to God on the basis of experimentation and facts? No, I don't think so. You see, science can neither prove nor disprove the existence of God. Science can neither prove nor disprove the eternal salvation we will inherit when we finally join God for eternity in heaven. Science can neither prove nor disprove the existence of heaven or hell; however, I believe that both exist. On what basis do I believe these things? I believe all this on the basis of faith, the faith of Hebrews 11:1 "Now faith is the substance of things hoped for, the evidence of things not seen."

Lastly, I am persuaded of the permanence of salvation. Although there are detractors of my belief, "once saved, always saved," I claim II Timothy 1:12, which states in part "...for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Theodore E. Snazelle, Ph.D.
Prayer Meeting
First Baptist Church, Clinton
June 27, 1984

Theodore E. Snazelle, Ph.D., is a science professor at Mississippi College and a member of First Church, Clinton. This is an address he delivered at prayer services at that church on June 27.

During 1983, evangelism that focused on starting churches continued to be the top priority for Southern Baptist foreign missionaries. These men and women are directly related to the establishing and nurturing of churches overseas, and all of them participate in the work of local Baptist congregations. The number of churches to which they relate has grown by 79 percent in these seven years of Bold Mission Thrust, reporting baptisms up 81 percent since 1976.

Equipped and Ill-equipped



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Marion County Baptists held a missions fair Aug. 20 at Hurricane Creek Church. The booths included home and foreign missions exhibits, state, BSU, volunteer, and disaster missions, and a puppet team from Calvary Church performed during a hamburger supper. Pictured are helium-filled balloons which have Bible verses attached, being given to the children to release. About 300 attended the event. B. Alfred Jones is missions coordinator; George Lee is director of missions.

Ray: "planned growth depends on role models"

Cecil Ray, national director of the Planned Growth in Giving campaign for Southern Baptists, told an audience of the Mississippi Baptist Convention Board, its staff, trustees of all MBC agencies, and directors of missions at Gulfshore last week, that the campaign is "based on a vision, a clear cut clarion call to commitment, that totally depends on leaders' modeling."

Ray, who came to the post last year from the office of executive secretary of the Baptist State Convention of North Carolina, said that the vision of Bold Mission Thrust "we have accepted... as our assignment from God. To take the message of Christ to the whole world." He added that the second goal of BMT is to increase the number of Southern Baptist churches in America from 36,000 to a minimum of 50,000 by the end of the century.

Ray said that "Southern Baptists are caught between their greatest vision and their greatest conflict." He noted that in history both the British Baptists and the Northern Baptists in America engaged themselves in debates over innerrancy and evolution. Both suffered from purges from which they never recovered, said Ray. He said that this is not to say that issues are not important, but that the choice for Southern Baptists is to follow "the vision or engage in controversy."

Ray said that Southern Baptists are in a point in their history never seen before. "We've never had a vision equal to what we are calling Bold the potential we have now... and... We've never been at the point of crisis before."

He said that the average Southern Baptist gift to his or her church stands at 2 percent of his or her income. "If Bold Mission Thrust is a vision, it is unattainable at that level." Current Southern Baptist church income stands at \$3 billion. The Planned Growth in Giving aim is a seven-fold increase, of \$20 billion by the year 2000.

The danger, he said, in using those kinds of figures is in "turning people off." Ray said the giving increases depend on leadership modeling the

way. "Come follow me, I'll not only tell you how, I'll show you the way," Ray said of what leaders need to do.

When Ray was asked to lead the campaign he said his first thought was "Is anything like this possible?" He decided that if such a program were to take place, the leadership of Southern Baptists need to be willing to step out and show the way.

Ray said that all the state conventions are planning to participate this fall. Agency leaders will be asked to participate. "If leadership says yes, I don't think hell with all its forces can stop it."

He said that each pastor in the SBC will be asked this next year to stand before the church and sign a commitment card for PGIG.

Ray's testimony of giving included him saying that when he became a stewardship department staffer for Texas Baptists in 1961, he learned the meaning of "advantage giving," where the testimony of a giver is more valuable than a silent gift. He and his wife planned toward 20 percent giving to their church. Another four percent was added for a church building campaign. Now the couple will add a quarter percent a year for the next years.

Earl Kelly, MBCB executive secretary, gave his giving testimony also. He said that faith is "obeying in spite of the consequences," adding, "If we wanted to give leadership we ourselves must set an example." Kelly said that in consultation with his wife, they had decided to increase their church giving seven and a half percent more than their current rate by the year 2000.

Julius Thompson, who has been the state director of PGIG and will be replaced by David Michel, as Thompson becomes Church Administration/Pastoral Ministries Department director, gave his testimony. He said that as a youth, the challenge to tithe caused him to respond "out of fear—I felt something terrible would befall me" if not a tither. Later, said Thompson, he learned that giving is "not out of fear, but out of love." He said that he would be looking again at his will and plan to share a percentage of his estate with his church.

The Baptist Record

Convention Board approves \$18 million budget for '85

by Tim Nicholas

The Mississippi Baptist Convention Board, meeting at Gulfshore Baptist Assembly last week, approved a 1985 Cooperative Program budget of \$18 million, which will be presented to messengers to the Mississippi Baptist Convention in November for consideration.

This 1985 budget would be an increase of \$1,515,000 over the \$16,485,000 budget for 1984. Earl Kelly, executive secretary treasurer of the MBCB, noted that if budget figures for 1984 do not show a significant gain in the next couple of months, the budget committee will have to consider a revised 1985 budget. As of the end of August, the income for 1984 stood at \$10,727,121, a total of 262,879 behind the pro rata amount expected.

The 1985 budget calls for a one half percent increase over the 1984 Cooperative Program for funds going to Southern Baptist Convention causes outside the state of Mississippi. This addition of one half percent to SBC outside causes has been done for the past several years at the request of Kelly.

The convention board approved a motion from a special task force to continue adding a half percent each year until the year 2000 when the percentage of the budget going to SBC outside causes would total 43 percent. That recommendation will be forwarded to the Mississippi Baptist Convention, also.

Making the request was the Planned Growth in Giving Task Force, chaired by James Yates, pastor of First Church, Yazoo City. The Planned Growth in Giving Task Force exists to call Baptists to a challenge to raise church giving over the next

15 years to fund Bold Mission Thrust. BMT is an attempt to present the gospel message to everyone on earth by the end of the century.

In other matters, the convention board gave the nod to promote Julius Thompson to direct the Church Administration/Pastoral Ministries Department from which Leon Emery is retiring at the end of the year. Thompson has been consultant in the Stewardship and Cooperative Program Promotion Department. Thompson will be replaced by David Michel, pastor of Prentiss Baptist Church. Also, Raymon Huff, a local contractor, will become building superintendent upon the retirement of Clyde Williams. (Details of these actions were in last week's Baptist Record.)

The board voted to present to the convention a motion from the executive committee to inaugurate the Mississippi Biracial Baptist Commission which would be composed of trustees elected from the convention board. Currently, Mississippi Baptist Seminary has trustees elected from the convention and from the black Baptist conventions. Sophia Sutton Assembly has trustees selected by the trustees themselves, a self-perpetuating board.

Chester Vaughn, MBCB program director, reported that the seminary had agreed in principle and the Sophia Sutton board was to meet shortly to consider approval of the trustee merger. The black conventions would continue electing half the trustees. Vaughn noted that the two institutions and their funding would remain separate entities.

The board voted to employ a consulting firm to study the Baptist Building's telephone system for potential improvements. They voted to allow newly-elected board managerial and professional employees to borrow up to 10 percent, not exceeding \$10,000 for a home loan at a current rate of 11.5 percent interest. The group approved a 1985 cost of living raise to employees of four percent with up to two percent merit raises possible.

And Joe Tuten, chairman of the Mississippi Baptist Education Commission, reported to the board that the Unified Endowment Task Force is continuing its meeting and a final report will be made to the board before the November convention.

Tuten said the possibility of a \$40 million endowment campaign for the three Baptist colleges and the Baptist Children's Villages hinges on a "lead gift" of \$7.5 million. "We do not have it," said Tuten, who is pastor of Calvary Church, Jackson.

He noted that Blue Mountain College president Harold Fisher suggested prayer for the campaign committee which would be elected in

November to carry out the campaign itself, and to "Pray for the Lord to lay on someone's heart to give the \$7.5 million." Tuten said he was sending a letter to the 200 persons who had been interviewed by the research team which has been studying the possibilities of such an endowment campaign. The letters will ask for prayer for those two items mentioned above.

Charles Pickering, convention president from Laurel, said that this campaign will take some "Genuine old fashioned prayer sessions." Pickering said the campaign would benefit basically scholarships, buildings, and will cut down on increases in Baptist education. Persons giving to endowment can designate to whichever institution he or she prefers. Undesignated funds, he said, will go to a prearranged formula with Mississippi College getting 51 percent; William Carey College getting 29 percent; Blue Mountain College getting 10 percent; and the Baptist Children's Village getting 10 percent.

Tuten said that the Education Commission will be asking for \$600,000 per year for the years 1986-1990 for New Capital Needs for Christian Education in the state. He said that this will be an additional \$100,000 per year over the present schedule. He also noted that the agreement to give the Mississippi College School of Law the first \$250,000 of budget overages will end this year.

The missions and evangelism committee of the board recommended that the convention replace the student center at the University of Mississippi when the new center at Mississippi State University is paid off in 1987. That recommendation was approved by the board.

In noting the possibility of needing to reduce the 1985 Cooperative Program budget, Kelly said that "something has been happening to our giving since about the time of our Southern Baptist Convention (in Kansas City this year)." He said that if the current deficit continues at the same rate, the board will be \$600,000 short at the end of the year.

"I can't give you the causes," he said, "I choose to believe" they are due to economic problems in some areas of the state. He said the convention can continue if it wishes with "political power plays and wrangles, but if we don't wake up as a denomination, Planned Growth in Giving or no Planned Growth in Giving, we'll be calling 75 percent of our mission force home."

Kelly noted elected SBC officers who have much smaller than average records for Cooperative Program giving, and pointed to the SBC's largest church as giving less than \$300,000 through the Cooperative Program. "We can't operate on that (Continued on page 4)



Charles Pickering of Laurel, Mississippi Baptist Convention president, talks with Cecil Ray, SBC chairman of the Planned Growth in Giving campaign during a leadership meeting at Gulfshore Baptist Assembly last week.

Thai water project introduces spiritually dry area to gospel

By Maxine Stewart

CHANTHABURI, Thailand (BP) — A Southern Baptist project to create water ponds for needy villagers has opened two spiritually dry areas to the gospel.

The ponds benefit two drought-stricken villages, one where Thai refugees from the Cambodian border have settled and another where 279 families suffering from Hansen's disease (leprosy) live on 4,300 rai (1,720 acres) of orchard land granted by the government.

"This makes me want to be a Christian," said one man living in the Nikhom Leprosy Village as he watched fresh spring water flowing into an 18-foot-deep, 30-by-60-foot hole. "I have never felt this way before, but I have seen so much work, and this water has to be from your God. I would like to know your God."

In most instances, the ponds will provide water for drinking, bathing and laundry. They will also be used to irrigate the parched orchard land that represents the lepers' only source of income. Each pond is equipped with a pump. The banks are too steep to climb — primarily to keep out water buffalo and other animals — so each pond has a bamboo ladder in case anyone falls in.

Mission Service Corps volunteer Steve Allen, from First Baptist Church, Amarillo, Texas, directed the project. When missionaries in Thailand were given an appropriation from the Foreign Mission Board's hunger relief and general relief funds to begin working, Allen contacted public health officials in Chanthaburi Province. Basing their choices on private needs, officials selected spots for the ponds. Sixty of the ponds are fed by their own springs; the other three will hold rainwater.

The first pond brought great excitement. In the midst of the dry season, 14 feet of crystal clear spring water filled a gaping hole eight hours after the ground was opened. The people were amazed.

"There's not a Christian in this village (Pong Nam Ron)," said Allen. "But the people kept saying, 'This has to be from your God.'"

Somkiat Sawangsawai, the Christian contractor hired to do the digging, witnessed to the village people as he worked. He and his men repeatedly told villagers the ponds were not from the government, but were from Christians in the United States. As the people thanked the workers, they kept telling the villagers to thank God.

"This makes me a believer," said a villager who for years had forbidden his wife to even speak to a Christian. Allen delivered a Bible to the man, and as they sat on his porch reading scripture aloud, several people gathered from nearby. The people approached the porch quietly, and then sat down and listened.

A widow came to Allen and asked for a pond. "We were unable to help her because of our limited budget," Allen recalled. "But she said she wanted to hear about God. We sat and talked for a long time. By the end of the day we had promises of seven adults and four children to attend church on Sunday."

One man living in Nikhom Leprosy Village saw a genuineness in Christianity he hadn't identified before. "I have studied many religions," he said. "Even my neighbors and me, we don't help each other. I know very little about Christians, but you showed us a love that no one else has. I told my wife that Christianity must be very different from anything I've ever studied."

(Maxine Stewart is a missionary press representative in Thailand.)

Churches must choose Social Security exemption by Oct. 31

By Ray Furr

DALLAS (BP)—Churches choosing not to participate in Social Security on behalf of their lay employees must file for an irrevocable exemption with the Internal Revenue Service by Oct. 31, according to the Southern Baptist Annuity Board.

Under the Tax Reform Act of 1984 passed in late July, churches may make a onetime, irrevocable decision not to participate on behalf of their non-ordained employees in Social Security. The law overturns legislation that required churches to include all of their non-ministerial employees in Social Security effective Jan. 1, 1984.

Harold Richardson, treasurer of the Annuity Board and a certified public accountant, said churches choosing the exemption may actually be giving their lay employees a salary cut.

"Churches opting out of Social Security will force their employees to be classified as self-employed which means they must pay 11.3 percent of their 1984 gross salaries in self-employment taxes," said Richardson. "This tax will continue to increase each year until 1990 when it will be 15.3 percent." He noted churches currently are paying seven percent and the employee is paying 6.7 percent in F.I.C.A. taxes.

While ordained ministers must continue to pay the higher self-employment taxes, Richardson said they are afforded other tax advantages, such as tax-exempt housing allowances, for which the lay employees are not eligible.

According to an IRS spokesperson, the exemption should be filed only if the church is opposed to paying Social Security for religious reasons such as conscientious objection to a

social insurance system. However, once the exemption has been granted, the church cannot withdraw the decision.

Darold H. Morgan, president of the Annuity Board, said the board has not opposed church participation in the Social Security system on behalf of the lay employee because he does not think Baptists have traditionally viewed this participation as a violation of the First Amendment.

He said: "Unlike taxes which go for the support of government, Social Security funds are designated into a separate fund for the exclusive purpose of providing social protection for the elderly, the disabled and survivors."

Churches filing the exemption are eligible for an IRS refund of the F.I.C.A. taxes paid since Jan. 1. The church will then refund employees their portion of the tax.

Churches choosing the exemption must file Form 8274 with the IRS by Oct. 31. All churches established after this deadline will have 90 days from its founding date to apply for the exemption.

(Furr works with the Annuity Board, SBC.)

Identify family strengths. Each family member lists and charts family strengths. It helps avoid the tendency to dwell on problems, gives a positive perspective. In a family gathering one "target" person lists his own strengths. Each member elaborates on or adds to that list. Members take turns being the target. "Results have been amazing. Families get into the habit of looking for one another's good qualities and of expressing appreciation to one another."—Nick Stinnett

Proposed Budget 1985 Mississippi Baptist Convention

	1985	% Of Total			
Institutions and Agencies			Subsidies to Associations	112,500	.63
Christian Education	\$3,300,000	18.33	Church-Minister Rel. & Annuity	149,035	.83
Christian Education Capt. Needs	500,000	2.78	General Services (Bldg. Maint., Bldg. Serv., Basic Telephone, Print Shop)	676,162	3.76
United Endowment Campaign	200,000	1.11	Baptist Record	228,460	1.27
Mississippi Baptist Medical Center			Annuity Participation	625,000	3.47
Education	35,000	.19	Social Security & Ins. (Board)	570,000	3.17
Hardship Assistance	90,000	.50	SUB-TOTAL	\$ 5,950,634	33.06
Med. Ctr. Capt. Needs	60,000	.33	Public Relations	24,018	.13
Children's Village	327,000	1.82	Convention Sessions	17,500	.09
Ministerial Education Board	89,000	.49	Convention Annual, Diary, etc.	32,000	.18
Christian Action	133,500	.74	Convention Board & Comm. Meetings	25,000	.14
Baptist Foundation	130,000	.72	Exec. Secty-Treasurer's Office	148,948	.83
Historical Commission	32,500	.18	Business Office	152,937	.85
Mississippi Baptist Seminary	139,500	.78	Data & Word Processing	113,409	.63
SUB-TOTAL	\$ 5,036,500	27.97	Planned Growth in Giving	71,510	.40
Board Programs			SUB-TOTAL	\$585,322	3.25
Conv. Bd. Capt. Needs	384,000	2.13	STATE CAUSES —		
Gulfshore Assembly			GRAND TOTAL	\$11,572,456	64.28
Programming	139,345	.77	SBC Causes		
Gulfshore Operations	122,174	.68	South Am. Missions Coordinator	15,000	.08
Program Director's Office	119,134	.66	FMB Appointment Service	—	—
Youth Night	10,000	.06	SBC Video		
Broadcast Services	91,224	.51	Cassette Program	14,900	.08
Church Adm.-Pastoral Min.	100,804	.56	Mission Service		
Church Building Services	44,448	.25	Corps. Prog.	10,000	.06
Associational Administration	63,500	.35	Southern Bapt. Conv.	6,387,644	35.50
WMU	283,073	1.57	SUB-TOTAL	\$ 6,427,544	35.72
Sunday School	337,471	1.87	GRAND TOTAL —		
Church Training	279,737	1.55	ALL CAUSES	\$18,000,000	100.00
Brotherhood	184,945	1.03			
Church Music	181,084	1.01			
Student Work	610,085	3.39			
Student Centers Capt. Needs	100,000	.56			
Evangelism	93,955	.52			
Cooperative Missions	218,669	1.21			
Stewardship & Coop. Prog. Prom.	225,829	1.25			

Convention Board approves . . .

(Continued from page 3)

kind of commitment."

He added, "We need to do a whole lot of praying for some servant roles."

Chester Vaughn, program director, told the board that he, Paul Harell, Dan Hall, and Guy Henderson, all of the board staff, will be team leaders in a series of evangelistic campaigns in Uruguay and Argentina next year. He said the leaders need 60 team leaders to enlist 3-4 persons each to go at a cost of \$1,600 per person for 12-14 days.

Vaughn also said Gulfshore needs a new piano and that the convention board staff stands ready to help churches with any problem.

Board president Ed Gandy named the five members of the Committee on Board Organization which makes plans for the overseeing of the various programs of convention board work. Bartis Harper, Tylertown, chairman; Mrs. William Patterson, Columbia; Leo Barker, Baldwin; Marvin Bond, Starkville; and W. A. Fordham, Petal.

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"8.5 million goal attainable"

GLORIETA, N.M. (BP) — A net gain of 500,000 persons in Southern Baptist Sunday schools during the 1984-85 church year not only can be achieved, it should be exceeded, according to Harry Piland.

Piland, director of the Sunday School department of the Baptist Sunday School Board, spoke in two sessions during the Small Sunday School Leadership Conference at Glorieta Baptist Conference Center.

After four consecutive years of enrollment gains totaling 497,000, the one-year SBC goal for 1984-85 was 500,000, which would bring the Bible study enrollment to approximately 8.5 million by Sept. 30, 1985.

Piland noted in 1954, the year of the Million More in '54 emphasis, a net gain of 596,000 in Sunday school was registered. In that year, Southern Baptists had eight million members and a Sunday school enrollment of 6.3 million with a United States population of 163 million.

In contrast, in 1984, the U.S. population is 229 million and Southern Baptists have 14.1 million members with 7.8 million enrolled in Sunday school.

"Would I hear you say God's hand is so short he could not do in 1984, when Southern Baptists have greater resources, what he did in 1954?" Piland asked.

He said the constant transfer of members from one Baptist church to another has lulled people into thinking the denomination is winning the world to Christ.

"There are some adult Sunday school classes and departments in which people would be shocked if a lost person came into their group on Sunday morning," Piland said. "We must present the gospel, not just report converts."

He said if each of the one million Sunday school workers committed themselves to enrolling five persons in 1984-85, a total of five million would be enrolled. Allowing for attrition and transfers, the one-year net gain would be approximately 623,000, said Piland.

"Your pastors can't do all the reaching and winning in your church," said Piland. "The hope of the church lies not in pastors alone but in a lay army mobilized and vitalized."

He urged workers to emphasize two kinds of growth: reaching unchurched persons and ministering to the needs of members.

"I think the entire future of this nation rests exclusively on what we do in Bible-believing churches," said Piland. "We are on the precipice of the greatest victory or the greatest defeat we can know."

Two methods for obtaining messenger housing in Dallas 1985

Convention policies provide two methods for individuals and groups to secure hotel rooms for the 1985 Southern Baptist Convention annual meeting in Dallas, Texas, June 11-14.

1. At least 4,000 rooms—3,000 of which must be located within two miles of the Convention Center—are to be held for individuals making written reservation requests through the host city's official housing bureau.

2. All other rooms in the city not being held by the city's housing bureau are to be left for individuals and groups to make direct reservations with the hotels.

Sixteen hotels have committed just under 5,000 rooms to be used by the Dallas Convention and Visitors Housing Bureau for the annual meeting. Special room reservation request forms are currently being prepared, and during the month of September they will be available in all state Baptist convention offices and printed in the **Baptist Program**. These forms may be mailed to the Housing Bureau beginning October 1, 1984. Only requests made on these special forms will be accepted by the Housing Bureau. Forms will be processed on an individual family basis.

The sixteen hotels committing rooms to the Housing Bureau are the Adolphus Hotel, Dallas Hilton, Dupont Plaza, Executive Inn, Fairmont Hotel, Grenelefe Hotel, Holiday Inn Downtown, Hyatt Regency, La

Quinta Regal Row, Wyndham North Park Inn, Plaza Hotel, Quality Inn Market Center, Regent Hotel, Sheraton Mockingbird, Twin Sixties, and Viscount Hotel.

The city of Dallas has approximately 26,000 hotel/motel rooms, and with the exception of the rooms in the sixteen hotels being held by the city's Housing Bureau, rooms may be secured at this time by individuals or groups directly contacting the hotels.

The Executive Committee of the Southern Baptist Convention provides a housing information office to assist individuals and groups with special needs. The information office does not make reservations but can often assist messengers who encounter problems with the hotels or the Housing Bureau. Information and help may be secured by writing Housing Information, 460 James Robertson Parkway, Nashville, Tennessee 37219, or by calling 615/244-2355.

The Dallas Hilton will serve as the Convention hotel, and the Adolphus Hotel as the Woman's Missionary Union headquarters. The Convention sessions, WMU general sessions, and the Pastors' Conference will be held in the Dallas Convention Center located at 650 South Griffin. Excellent parking is also available at the Convention Center.

Reprinted from August 1984 Baptist Program.

Mississippi Baptist activities

- Sept. 9 Single Adult Sunday (CAC Emphasis)
- Sept. 9-12 State Mission Season of Prayer and Margaret Lackey Offering (WMU Emphasis)
- Sept. 10 Area Brotherhood Leadership Training; 7-9 p.m.; FBC, Senatobia/FBC, New Albany/Immanuel BC, Greenwood (BRO)
- Sept. 10-13 Continuing Witness Training; Woodville Heights BC, Jackson; 2 p.m., 10th—11 a.m., 13th (EVAN)
- Sept. 11 Area Brotherhood Leadership Training; 7-9 p.m.; FBC, West Point/FBC, Meridian (BRO)
- Sept. 13 Area Brotherhood Leadership Training, 7-9 p.m.; FBC, Brookhaven/FBC, Ocean Springs/Temple BC, Hattiesburg (BRO)
- Sept. 14-15 WMU Houseparty; Gulfshore Assembly; 5:30 p.m.; 14th—3 p.m., 15th (WMU)
- Sept. 14-15 Singles Retreat; Harrisburg BC, Tupelo; 7 p.m. 14th—4 p.m., 15th (CAC)
- Sept. 14-15 Chaplaincy Conference; Camp Garaywa; Noon, 14th—Noon, 15th (CoMi)
- Sept. 14-16 Mississippi Baptist Conference of the Deaf; Camp Garaywa; 8 p.m., 14th—1 p.m., 16th (CoMi)

1st, Natchez to dedicate new auditorium Sept. 9

First Church, Natchez, will hold dedication services for a new auditorium Sept. 9. Earl Kelly, executive secretary for the Mississippi Baptist Convention Board, will deliver the dedicatory address at the 11 a.m. service.

An open house will be held from 2 to 4 p.m. At 7:30 p.m. the Sanctuary Choir will present "Hymn of Praise" by Mendelssohn, accompanied by members of the Jackson Symphony Orchestra.

The new auditorium will seat 1,100 and has 13 stained glass windows featuring personalities and themes from the Bible. Instrumental music will be provided by a 35-rank Moeller pipe organ and a Baldwin concert grand piano. The building also includes a parlor, a reception room, a kitchen, classrooms, a music suite, and a prayer room. It is colonial in

design with Greek revival columns and cornices. The steeple reaches to 131 feet above the original buildings.

Members of the building committee are Kelly Pyron and Paul Green, co-chairman; Kenneth Moss; Frank Vaught; Mrs. Jack Benson; Mrs. Stacey Adams; Mrs. Eunice Hoyland; Dan Wynn, minister of education; Ken Miller, minister of music; and Odean Puckett, pastor.

Griffith opens satellite church

Griffith Memorial Church, Jackson, is beginning a satellite church on Terry Road just inside the Jackson city limits.

To be known as Griffith, South, the satellite church will begin services on Sept. 9 in a chapel trailer owned by the Hinds-Madison Association. The trailer sits on about five acres of land purchased by the church.

Gary Knapp, pastor of Griffith, North, will also be pastor of Griffith, South. Services there will be at 9:30 a.m. Sundays, with Sunday School at 10:30. Hubert Monk, associate pastor, will assist in preaching duties.

Revival services are planned at Griffith, South, at the end of September.

James Watson dies at 53

James Denton Watson Jr., a Baptist evangelist, died Aug. 29 in Jackson. He was 53. Funeral services were held at Second Church, Indianola, which he had organized. Burial was in Indianola.

Watson was a native of Sunflower County. He had served pastorates at Daleville, Oxford, and Kosciusko in addition to Indianola. He formed an evangelistic association in 1967 and held revivals across the United States, in the Virgin Islands, in Uganda, and in South Korea. He was ordained to the ministry in 1953.

Watson is survived by his wife; a son, James Denton Watson III of Clinton; two daughters, Mrs. Stephanie Renee Stewart of Clinton and Miss Jan Deanette Watson of Greenville; his mother, Mrs. Bertha Watson of Indianola; a brother, Henry Watson of Indianola; and a sister, Mrs. Dot Slater of Indianola.

Carroll honored

Mike Carroll, who for two years had been minister of youth at Calvary Church, Columbus, was honored by a fellowship at the church following his resignation to accept the call of Cherry Park Church, Clinton, as minister of youth and education. Mr. and Mrs. Carroll, the former Juanita Proffitt of Columbus, were given a silver service tray in recognition of their ministry in the church.

On the night of the fellowship Aug. 23 Carroll led the youth and young adults of the church in a presentation of the Ken Medema musical, "Love, You Speak a Word."

Calvary Church also honored the Carrolls at a luncheon on Aug. 19.

—Off the Record—

A man had been bothered by an itchy elbow for several weeks. He went to see a doctor. After a long and thorough examination the doctor asked, "Have you ever had this before?" The patient answered, "Yes." "Well," said the doctor, "it looks like you've got it again."

HMB sends out US-2ers

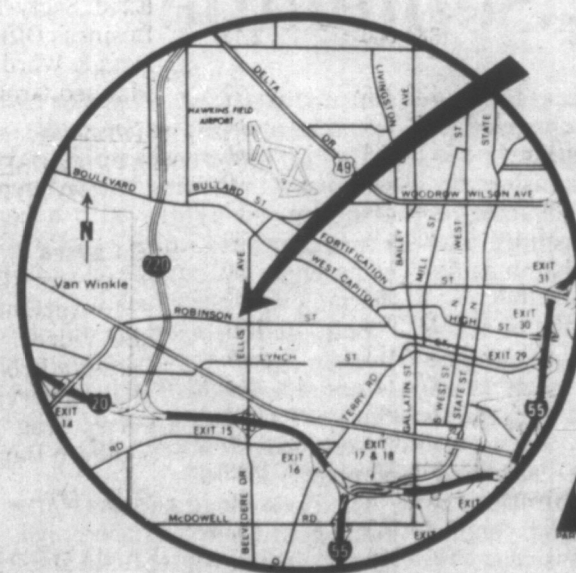
ATLANTA (BP)—Southern Baptist Home Mission President William G. Tanner told 35 new US-2 missionaries, including a Mississippian, that they face mountains, valleys of service during their two years as missionaries.

During a commissioning service at Second-Ponce de Leon Baptist Church, Atlanta, Tanner urged the young people, ages 22-27, to avoid the temptation of clinging to the mountaintop and to go down into the valley where the people are hurting.

"If we never get to the valleys we will never meet the needs of ourselves and of the people," he challenged.

Commissioned as US-2 missionaries (two years of mission work in the United States) were six young people from Tennessee; three each from Florida, Georgia, Kentucky, Oklahoma and South Carolina; two from North Carolina and Louisiana, and one each from Alabama, Illinois, Indiana, Maryland, Mississippi, Missouri, New Jersey, Pennsylvania and Texas. The Mississippian was Raymond Caldwell III of Caledonia, who will serve in Grand Rapids, Mich.

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Faces And Places

by anne washburn mcwilliams

"I am safe," thought the cat

Summer has slipped away and school time is back. So soon. Once upon a time, when I was a senior in high school at LaFayette, Ala., my classmates and I went on a picnic to Lake Chewacla near Auburn. Eight or ten of us crossed the lake in rowboats. Then on the other side some daredevil—I've forgotten who—decided to walk across the top of a narrow dam at the entrance to a ravine. All the others of us followed the leader. I was last. When I hesitated, the catcalls began, so I had to cross to prove I could if they could.

Water flowed ankle-deep over the top of the foot-wide ledge where I walked. If I fell to the right, I'd fall 15 or 20 feet, onto jagged rocks. If I fell to the left, I'd fall in the lake. I could swim, but I wasn't too confident I could swim with all my clothes on except my shoes.

Our teacher, horrified, watched from the pavilion on the other side of the lake. When we got back within the sound of her voice, she let us have it—and especially me. "I'm disappointed in you, Anne. I thought you would use better judgment!" And she was right. I should have known better than to trust my own footing, foolishly and unnecessarily. (I did happen to get across safe that day. I'm not so surefooted now. Only a couple of weeks ago I fell over backward, walking across a rain-slick brick patio.)

When I was at Ridge Grove Junior High, an excursion to the Valley, 30 miles away, for a ball game ended in an accident. Our girls were playing a basketball game—(with Shawmut, I think it was). For transportation, the grandfather of one of our players drove us in his car. I was the substitute, but I did get to play a few minutes. I can't even remember if our team won or lost, but I do remember what happened afterward. Rain was pouring down in torrents and of course visibility was very poor. We

all piled into that car, about three in the front seat and four or five in the back. The driver peered into the rain, and made a U-Turn, straight into a telephone pole across the street from the school.

Louise T. got her front teeth knocked out on the dashboard. A couple of others got minor cuts when the windshield broke. We in the back seat were not hurt—only shaken up emotionally. We trooped into a house down the street, where one of the girls had a friend or relative. Then all of us except Jo Nell got back in the car. She said, "No way." Instead she would spend the night at that house where we were.

Mr. — looked through the hole in the windshield, rain still falling, and drove. It must have been nerve wracking for him, but he got us safely home. We had put our trust in him. For some of us it turned out all right. One arrived home with no front teeth. It does not always pay to trust in others.

Lanny Wilbourn, pastor at Pinelake Church, spoke in Baptist Building chapel one day and gave this illustration. He saw a little Toyota—and a big dog, a Great Dane, running around and around it. Underneath the car sat a cat, switching its tail, thinking "I am safe. You can't get me."

Wilbourn said, "We are like that in our lives, thinking, 'I am safe. I have a bank account, or good health,' or whatever it is we trust in—'I am safe.' But sooner or later, somebody is going to move that car—and the cat will have to run again, in fear."

If we place our faith in anything else other than Jesus, there is no true safety. From this world's troubles and vices, and for the life everlasting—there is no safety, except in him. We can't trust in ourselves for safety. We can't trust in others to keep us safe. Or in things. Only in him.

Bivocational meets set for September

Two regional conferences for bivocational ministers are scheduled for September. These conferences, which are designed for ministers who hold additional secular jobs and for all directors of missions, will take place in Holmes and Tishomingo Associations.

Hollis Bryant is coordinator of the meetings and consultant for the Cooperative Missions Department of the Mississippi Baptist Convention Board.

Bryant requested that those bivocational ministers and directors of missions who plan to attend, contact one of the directors of missions who are handling local arrangements for

dinner reservations. A week's notice would be appreciated, he said.

The two conferences will have two sessions with the first one beginning at 6 p.m. on Friday with a complimentary meal. The two-session conferences will resume on Saturday morning with breakfast at 8 a.m.

Both Holmes sessions will be at Beulah Church, Lexington, on Sept. 14 and 15. Jerald Welch will be in charge. The address is P. O. Box 671, Greenwood, MS 38930; and the phone number is 453-9408.

The Tishomingo sessions will be at Bethlehem Church, Tishomingo, on Sept. 21 and 22. Walter Ballard will be in charge. The address is Box 399,

Bible Society support

Editor:

With heartfelt gratitude for your denomination's support, I am enclosing a copy of the record of gifts to the American Bible Society from all churches in the United States during 1983, including yours.

It was encouraging to us to find that gifts from many churches were somewhat larger than in 1982, and I want you to know that this enabled us, in your name, to reach out with the Word to new lands and languages.

During 1983, more than 497 million copies of God's Word were distributed to men, women, and children throughout the world longing to read the Scriptures for themselves in their own languages. The total of just over \$2 million given to the American Bible Society by churches in the United States last year represented 9.3 percent of our expenditures for Scripture translation and distribution in more than 180 countries and territories.

Although support from the churches showed a welcome increase, the need for Scriptures increased even more. As an example, in just five Third World countries, there is a reported yearly increase of nearly five million new Christians! We rejoice in this remarkable church growth in the world's deprived areas, but we are deeply concerned about the need for continuing Christian nurture among these millions of new believers, nurture of which largely depends on Bible reading and study. We pray that you and your congregations will continue to remember in your prayers and with your support all those who wait for their own copies of the revealed Word of God.

Alice E. Ball

General Secretary

Southern Baptists' contributions of \$324,377 in 1983 were the largest of any contributors for the year but were \$235 less than the SBC contributions for 1982.—Editor

Pastor in Germany

Editor:

Grace Baptist Church, Heidelberg, West Germany, must fill its pastorate upon its vacancy in May, 1985. A member of the European Baptist Convention (EBC) (English Language), Grace ministers to about 20,000 U.S. Military and Civilian Personnel stationed in Heidelberg. The EBC is traditionally aligned with and fraternally related to the Southern Baptist Convention. Grace is search-

Pray for MKs

Sept. 4 — Shirley Davenport, MC, Argentina

Sept. 13 — Susan Ballard, William Carey, Paraguay

Sept. 15 — Migual A. Gonzalez, Jr., Gulf Coast Junior College, Miss.

Sept. 29 — Terrell Stella, MC, Korea

Tishomingo, 38873; and the phone number is 438-7546.

It is estimated that approximately one-fourth of all Mississippi Baptist Convention-related ministers are bivocational and that some associations are almost 95 percent bivocational, Bryant noted.

Letters to the Editor

ing for a Southern Baptist Minister to begin its 23rd year of Christian service. Biographical data or recommendations are invited to: Mr. Kent Gibbs, P.O. Box 311, APO New York 09403.

We certainly appreciate your assistance in our search. In the event you are queried on this announcement, the following additional information may be beneficial.

Grace has an average Sunday morning attendance of 140 with a full program of Sunday School, Church Training, Music, WMU, Acteens, RA's, and Youth. Our membership is obviously Southern Baptist though we do accept in watch care any Christian regardless of denomination. Though Grace is 22 years old, the transient nature of the military causes a turnover of 20-30 percent of the congregation each year; thus, our existence as well as our steady growth attest to the zeal and concern that our members have for those who live and work around them.

Kent Gibbs, chairman

Pastor Search Committee

Grace Baptist Church

Heidelberg, West Germany

Clear voice in Washington

Editor:

I was a member of Congress for 16 years and led the fight in 1972, with the help of Baptists, to defeat a so-called prayer amendment. Such an amendment would have put the First Amendment in jeopardy. My background has included membership in German, Southern, and Northern Baptist churches; and I am now a member of the Calvary Baptist Church in Washington, D.C., affiliated with both American Baptists and the Southern Baptist Convention. I now write you a special note on recent developments.

All Americans owe a debt of gratitude to the staff of the Baptist Joint Committee on Public Affairs for their leadership in passing equal access legislation.

For the first time in 20 years Congress has passed legislation concerning the proper role of religion in the public schools. It represents a remarkable accomplishment to see such major legislation move from initial introduction to enactment in less than three years.

Baptists have an exceptionally effective voice in Washington. The staff members are spiritually sound, politically astute, and intellectually able. As a former Congressman, I know this Baptist office to be one of the most valuable resources of its kind available to Congress.

As an active Baptist layman I rejoice in the Baptist Joint Committee's strong, clear witness to our historic Baptist faith.

Fred Schwengel, president

United States Capitol Historical Society

Washington, D.C.

What is a convention

Editor:

Space in the Baptist Record should be used by more capable contributors than myself; however, I must congratulate you for having written the editorial "What is a con-

vention?" in the Aug. 16 issue. I read it from the pulpit to our people last Sunday evening.

I came home for a revival last week with a "Missionary Baptist" church. It is "out of fellowship" with the missionary association because I have been the evangelist there for, now, four years, having been invited by the church unanimously each year. The Lord gave me more than 100 each morning and over 200 each evening to preach to out of whom he saved 23.

It seems now that the church, having lost so many members to neighboring Southern Baptist Churches as well as the declining physical condition of the near 70-year-old pastor, will have a difficult time continuing. However, they have almost completed near a \$100,000 new building.

My work with them last week caused me to appreciate and thank the Good Lord more for our organism as Southern Baptists. I rejoice in the fact that the Lord has given me 56 years in five different states working with Southern Baptists. Back in 1929, when I began trying to preach and go to school, great men helped guide me in paths which are very fruitful in every way to me in these days of retirement. In fact, I retired in 1972 and have missed two Sundays trying to preach as interim, supply, or revivals. My Southern Baptist family welcomes me into their churches, prays for me, pays me, and helps keep me doing what the Lord wants me to do and what I had rather try to do than any thing else, try to preach. I'm just too busy trying to preach THE WORD that I don't have time to join in the debates about THE WORD.

Sincerely yours,

Troy A. Sumrall

Interim pastor,

Michael Memorial

Gulfport

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In Buenos Aires

Youth conference finds meaning

By Denton Lotz

BUENOS AIRES—The 10th World Baptist Youth Conference, held in Buenos Aires July 11-15, was a celebration which meant something different to each of the 4,000 young people—their existential feelings, the new friendships, the shared joys and sorrows, the renewed commitments, the sacrifices accepted.

Each young person would have a different story to tell. Let me give a panorama of the highlights and impressions in staccato fashion, and hope that those who attended from each country will fill in the spaces!

1) A Third World Conference: For the first time a World Baptist Youth Conference was not dominated by European and North American delegates. Most of those attending were from Latin America, with a good representation from Africa and Asia. A result was that the Gospel's evangelistic and social dimensions were held together in a wholistic and Biblical way.

2) Joy and Hope: When the 45 "Christ Preachers," a singing group from Lagos, Nigeria, danced onto the stage accompanied by beating drums, the youth delegates stood to their feet with wild joy. To me, it was significant that those delegates from areas of the world with greatest suffering were also those who showed greatest hope from their faith in Christ.

3) The President of the Republic: It was an historic occasion when Dr. Raul Alfonsin addressed the conference, for never before had the Catholic head of state addressed a Protestant gathering in Argentina. The nation's own young people were moved to tears and the applause was deafening when he told the delegates of his determination to bring Argentina out of the long dark "tunnel of violence" into the freedom of democracy. The delegates also received enthusiastically his statement that Jesus Christ is the only Lord and Mediator. Fourteen major newspapers gave headlines to this event, and the radio and television coverage will help the Baptist Union of Argentina to become more visible nationally in their Christian witness and work.

4) Prayer and March for Peace: At San Martin Plaza, which commemorates the liberator of South America, Baptist youth representing every continent laid a wreath and led prayers for peace. The youth delegates then marched down 9th of July Avenue to the obelisk as other Protestant groups joined, swelling the crowd to more than 10,000 persons. This was an impressive demonstration that Jesus Christ is the only hope for peace.

5) Colon Teatro: The Colon Teatro is one of the world's great opera houses, but never before had it been occupied by so many cheering and performing young Baptists! At a conference-sponsored "International Festival of Music" performers from Czechoslovakia, Nigeria, Brazil, the USA, Ecuador, Mexico,

Argentina and many other countries gave testimony that commitment to Christ also may be expressed through excellence in the performing arts.

6) Bible Studies: The heart of the conference was the 11 community Bible studies held each morning. Each delegate became part of a community where study leaders from around the world discussed the Biblical basis of the conference theme. Each community then divided into a "family" of 10 persons. Here, on a very personal level, young people from East and West, South and North could share their deepest feelings about the Bible passages, as well as form lasting new friendships.

7) Afternoon Groups: A new feature of this youth conference, suggested by Latin American and European participants, was group discussion of the serious questions confronting Christians in today's world. Such topics as "The Christian and Power," "... and Hunger," "... Peace," "... Liberty and Justice," "... Evangelism" gave the youth opportunity to express their responsibility in society.

8) Plenary Sessions: The conference participants met together in plenary sessions only in the evenings. A festive atmosphere prevailed—often the schedule was abandoned and the evening became a "happening." Delegates from every continent made a presentation about their area, choirs sang, and a clown group even offered a theme interpretation mime. Their dramatic, silence showed that Christ alone can heal the brokenness of the world.

9) Action Witnessing: The thousands of young people not only talked about their faith to one another, but were inspired to share their faith. They handed out 100,000 copies of the Gospel of John to people on the city's streets. The Gospel portions, with the conference logo, carried a greeting and a list of Baptist church addresses. They were given to taxi drivers, bus chauffeurs, waiters, and passersby. It was an effective means of saluting the people of the host city, as well as sharing the Christian faith.

This is a brief panorama of conference highlights. Perhaps for some participants it was an exciting celebration soon to be forgotten, while for others it was a life-changing experience of life-long memories. A participant from Malaysia may have summed it up by saying, "Youth can have a great impact if Christ is our truth, our faith, and our peace.... Christ is not only relative to the past or to different societies, but Christ is the goal of the whole universe."

Denton Lotz is director of the Baptist World Alliance Youth Division. Mrs. Lotz is the former Janice Robinson of Ellisville, Miss.



Centennial march

Five thousand Brazilian Baptists marched through downtown Rio de Janeiro in August to celebrate the 100th anniversary of the founding of First Baptist Church there. William and Anne Bagby, Southern Baptists' first missionaries to Brazil, helped found the church in 1884. The second oldest Baptist church in Brazil, it has been led by only three pastors—Bagby; Brazilian F. F. Soren; and his son, Joao Soren, the current pastor. (FMB photo by Mike Chute)

Partnership needs

Recruiting under way for evangelism teams

Recruitment continues to be under way for revival teams to go to Argentina and Uruguay in 1985 as a part of the partnership arrangement with those two countries. The revival efforts in the two countries will provide a climax for the partnership between Mississippi Baptists and the Baptists of the Rio de la Plata area, according to Don Mines, Mississippi coordinator for the partnership.

Mines is spending his furlough year as the Mississippi coordinator. He is a missionary to Argentina.

The Rio de la Plata is used to describe the countries of Argentina, Uruguay, and Paraguay. The Rio de la Plata (river of silver) somewhat ties the three nations together. Between Uruguay and Argentina it empties into the Atlantic Ocean in a broad estuary much like a bay.

Mines said it is hoped that Mississippi can provide 75 teams of at least three persons each for the evangelism efforts. The teams would be made up of a preacher, a singer, and a layman. Wives are welcomed as well, he said. Sixty of the teams, or 180 people, would go to Argentina for three different campaigns. Fifteen teams, or 45 people, would go to Uruguay for one campaign. The groups would go to Argentina in April, May, and June; and the one group would go to Uruguay in April.

The official nature of the partnership will come to a close at the end of 1985, Mines said. Churches and associations will continue to be welcome to send workers to the three countries on an unofficial basis after that, he added. The only difference would be that there will be no Mississippi office for the partnership following Mines' furlough, and requests from the field will be handled by the Foreign Mission Board.

In addition to the evangelism campaign there are four other projects under consideration at present.

These are as follows:

Workers for a missionary kids' program. This would be in Argentina from Dec. 26, 1984, to Jan. 5, 1985. This is summertime in Argentina. Six to eight people are needed to lead in Bible study, music activities, handwork, and recreation. Usually a special music program is prepared during this time to be presented to the entire mission family. It is during mission week.

A team of puppet specialists for Argentina. This is a request to help the Christian Education Department of the Argentine Baptist Convention (the national group) update its puppet ministry. The team would teach techniques for making and using puppets as well as preparing puppet dialogs. It would be helpful if the team could bring puppets that could be donated.

A microfilmer for Argentina. This would be a person or persons to microfilm historical materials for the International Baptist Theological Seminary in Buenos Aires and to train others in the use of the microfilmer and reader. The seminary has a reader but hopes that the volunteers could bring microfilming equipment and donate it.

A carpenter for Uruguay. The volunteer would stay with missionaries in Montevideo. He would perform

such work as building shelves in a mobile bookstore (a truck), build shelves in an audio visuals center, build platform for meeting space at the Baptist center, build a simple pulpit for the meeting space, install wooden cornices above windows for curtains in the Baptist center, and build tables with dismountable legs for use at the Baptist center and at book fairs and for other activities.

Lamar Baptists have missions trip to Montana

A team of 50 people from Lamar County has returned from a mission trip to Montana. The team ranged in ages from one of 7, who served as kitchen help, to one of almost 70, who served as a construction worker.

The team engaged in construction work, backyard Bible studies, door-to-door solicitors, evangelists, puppeteers, musicians, and family life instructors in addition to supportive efforts and cooking. Approximately \$22,500 was contributed by Lamar Association and the churches to buy supplies and finance the ministry efforts in Montana, according to the director of missions, Doug Benedict.



Introducing "Journeys Through Faith" Performed by Mrs. Carol (Sterling) Bellgrau

A complete worship service involving solo songs, scripture, prayer, congregational singing, and storytelling (adaptable to any format).

Carol, granddaughter of retired minister Rev. Ralph Bacon (former superintendent of missions, Dallas County, Texas, and member of Home Mission Board) continues a ministry begun by her grandfather. Previously serving a four state area, Carol is now expanding to a national ministry.

For more information write —

Belcaro Ministries Ray and Carol Bellgrau

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SCRAPBOOK

Life is full of death

It was some time before the dawn of a day.
A vivacious moon was setting in the west
As big as a sun and nearly as bright.
I gloried to catch the sudden spender,
and I paused then in my troubled quest
to ponder a question that God knows best.
Why is life so full of death?

As a quince fell from the tree
in September moonlight, I barely realized
the season for a generation passing away.
Truth came to me sweetly, no longer disguised.
The world, the whole world, would not be able
to bear death, so God sent Jesus his Son
to die for us, to reverse death and sin.
I pulled the curtains wide to let the moon come in,
and I marveled that death is so full of life.

—Violet Tackett, McComb

Walk with me, Lord

When days are dark and dreary,
And I feel so alone,
It's hard to find my way, Lord,
As I stumble o'er the stones.

There are times when disappointment
In those I hold so dear,
Causes my faith to falter;
And I feel that no one cares.

It's then, in desperation,
I cry above the storm;
"Lord, put your arms around me,
Give me strength to carry on."

When earthly friends forsake me,
And the nights are sad and long,

Lord, give me strength and courage,
To sing a victory song.

You're the Lily of the Valley,
That blooms from day to day
The bridge o'er troubled waters,
When trouble comes my way.

You're closer than a brother,
With love to comfort me,
It's you who lights my pathway,
And makes the darkness flee.

Lord, please walk close beside me,
For I cannot walk alone.
Lord, guide my faltering footsteps,
Keep me safe 'til I reach home.

—Yvonne Gressett
Jackson

Taiwan limits number of missionaries

TAIPEI, Taiwan (BP)—The government of Taiwan has set a limit on the number of foreign missionaries who can enter the country.

The limit, which government officials call temporary, freezes the number of missionaries any group can send to Taiwan at April 1984 levels. For Southern Baptists the ceiling is 108—the number of Southern Baptist missionaries, journeymen, and volunteers living in Taiwan on resident visas at that time.

The government also is imposing requirements and delays on missionaries seeking entry visas, according to several mission groups.

Officials have given no explanation for the new rules. Some observers speculate the government became alarmed at the number of young people brought into Taiwan by the Mormon Church.

The personnel limit also applies to missionaries at home on furlough. The Southern Baptist mission office

in Taipei recently had to certify that a journeyman and three long-term volunteers had left Taiwan before entry visas could be granted to two missionary couples returning from the United States.

On the plus side, career missionaries can replace departing long-term volunteers or journeymen. And when a missionary goes home on furlough, a new or returning missionary can fill his "slot." As long as Southern Baptists' total personnel count doesn't exceed 108, it can be adjusted for arrivals and departures.

Southern Baptist personnel working at Morrison Academy, a Baptist school in Taichung, won't be included in the total. Also exempt from the count are short-term volunteers, partnership mission groups, and others who enter Taiwan for short periods with tourist visas.

"We hope it's a temporary thing," said George Hays, the Southern Baptist Foreign Mission Board's director for East Asia.



Tony and Karen Gray with Hannah

Long Beach commissions missionaries

Tony and Karen Gray, former missionary journeymen to Brazil, has been commissioned as career missionaries by First Church, Long Beach. They are expecting to be appointed as career missionaries by the Foreign Mission Board this month.

The Grays have been serving on the staff of First Church, Long Beach, since returning from Brazil following their journeyman service. They expect to return to Brazil and serve in a music ministry in Vitoria.

During the past year the couple has lived in missionary residence of First Church, and Gray has served as minister of youth.

During recent months there have been six members of First Church who have committed themselves to missions careers. They have been the Grays, the mission pastor and his wife, the church pianist, and another member.

David W. Spencer is pastor of First Church, Long Beach.

Atchison takes Arkansas spot

L. B. Atchison, director of missions for Covington and Jeff Davis associations for the past 12 years, has accepted the position of director of missions for North Arkansas Baptist Association. The associational offices are located in Harrison, Ark., but the association includes 44 churches in Boone, Carroll, Newton, and Searcy counties.



He will assume his new position on Oct. 1.

Atchison is a graduate of East Texas Baptist University and New Orleans Seminary. He has a doctor of ministry degree from Luther Rice Seminary.

For the past 11 years, Mrs. Atchison has served as associational secretary.

During Atchison's tenure the two associations combined to purchase a four-acre tract of land on which has been built an associational family life center. The property is valued at \$500,000.

Conscience warns us as a friend before it punishes us as a judge.—Stanislaus

Missionary News

Donald and Patricia Pirkle, missionaries since 1977, resigned from missionary service July 31. They served in Gaza and Israel where he was a physiotherapist and she was a church and home worker. He is a native of Sycamore, Ga. The former Patricia Ard of Mississippi, she was born in Pontotoc and grew up near Marks. They may be addressed at Rt. 1, Box 102, Sycamore, Ga. 31790.

Wendell K. Beal, father of Richard M. Beal, missionary to Venezuela, died Aug. 9 in Pensacola, Fla. Missionary Beal was born in Pensacola and also lived in Panama City, Fla. His wife, the former Martha Lyle, was born in Laurel, Miss., and lived in Natchez, Miss. Appointed by the Foreign Mission Board in 1978, they may be addressed by Apartado 159, Maracay 2101A, Venezuela).

Children's Home wins IRS suit

By Al Shackelford

COOKEVILLE, Tenn. (BP)—The Tennessee Baptist Children's Home has won its civil lawsuit against the Internal Revenue Service, following a three-day trial in federal district court.

The six-member jury decided the children's home is not a "church," but determined that its "principal activity is exclusively religious," and therefore does not have to file Information Return Form 990 as required by the IRS.

The basic issue of the lawsuit, which has attracted national attention, is whether IRS has the power to decide if a church-related organization is not "exclusively religious" and therefore must report its financial arrangement to IRS.

In 1977, IRS instructed TBCH to file Form 990, after determining the "principal activity" of the children's home was not "exclusively religious."

TBCH trustees declined to file the forms and penalties and interest were assessed. After exhausting administrative remedies, TBCH filed suit against IRS Feb. 15, 1983. The suit sought exemption from the Form 990 requirement, refund of penalties and interest paid, reimbursement for court costs, and "other general and equitable relief."

Following the jury decision, L. Clure Morton, judge of the United States District Court for Middle Tennessee, instructed the IRS to refund penalties and interest of \$29,665.12 to the children's home. He also instructed the IRS to pay court costs.

Morton asked TBCH attorneys to submit an affidavit of their fees. He will rule later on whether the IRS must pay the cost.

Another part of the lawsuit asked "that all statutes or regulations which may require TBCH to file Information Return Form 990 be declared unconstitutional or otherwise invalid," was ruled a legal matter. Morton will issue a memorandum on the subject at a later date.

Mary Trott, daughter of Mr. and Mrs. Edward B. Trott, missionaries to Brazil, married David Louis Johnston on Aug. 10 in Brazil. Her parents may be addressed at Caixa Postal 121, 58100 Campina Grande BP, Brazil. He was born in Dallas. The former Freda Porter, she was born in Meridian, Miss., and lived there and in Longview, Texas, while growing up. They were appointed by the Foreign Mission Board in 1957.

Mary is a graduate of Mississippi College.

Dann Stampley, missionary to Ghana, is in the States for furlough (address: c/o Mrs. Hubert Armstrong, 3030 Oak Forest Dr., Jackson, Miss. 39204). A native of Benton, Miss., she was appointed by the Foreign Mission Board in 1961.

Jerry, Joyce Spires arrive early

Jerry and Joyce Spires, missionaries to Malawi are in Jackson on furlough and staying in the missionary residence at Van Winkle Church in Jackson, 4240 Carter Circle. Earlier it had been reported by the Foreign Mission Board that the family would be housed in the McDowell Road missionary residence, but it was not available.

Mrs. Spires is a native of Morton. Spires is a native of Arkansas but had spent almost 20 years in Mississippi before being appointed as a missionary. At the time of his appointment he was teaching at the Jackson County campus of Gulf Coast Junior College. Now he is business manager and treasurer of the mission in Malawi.

Due to a medical emergency, the Spires had to begin their furlough ahead of schedule but plan to take their full furlough time, which means they will be off salary for a period. They are available for speaking engagements in churches.

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Gus Verdery dies

RICHMOND, Va. (BP)—E. Augustus "Gus" Verdery, 61, first-term missionary professor at the Baptist Theological Seminary in Ruschlikon, Switzerland, died Aug. 17 in Zurich. Doctors diagnosed his illness as periarteritis nodosa, an inflammatory disease of the blood vessels.

Before he and his wife, Eleanor, were appointed missionary associates in December 1982, Verdery logged 30 years as director of the department of pastoral services at Georgia Baptist Medical Center in Atlanta.

Siberians in U.S.

DALLAS, TEXAS (EP) — The Peter Chmykhalov family who were part of the "Siberian Seven" Pentecostals and spent five years in the basement of the U.S. Embassy in Moscow have now made their home in the suburban Dallas area. During the past year they lived on the campus of Christ For the Nations Institute while learning English and American customs. Their son, Timothy, now travels in the U.S. and abroad sharing the needs of Russian Christians.

Abortion rate drops

NEW YORK (EP)—Abortions in the U.S. which have been spiraling upward since the Supreme Court legalized them in 1973 dropped slightly during 1982 according to a national survey which was just released.

According to the survey of hospitals, clinics and doctors' offices the study showed that abortions per 1,000 women between the ages of 15 to 44 dropped from 29.3 in 1981 to 28.8 in 1982. The actual number of abortions declined from 1,577,300 to 1,573,900.

Moore honored

BATAAN, Philippines—Just before leaving the Philippines for the last time as Southern Baptist missionaries, **Dono and Betty Moore** of California were honored by the country's government. The Moores received a bronze plaque and a letter of appreciation during a dinner at the executive office of the Philippine Housing Authority in Manila. "Your work at the Philippine Refugee Processing Center has spelled a difference in the lives of many refugees," wrote G. V. Tobias, the authority's administrator.

Baptist leader dies in Prague

PRAGUE (BP)—Stanislav Szeć, executive secretary of the Baptist Union in Czechoslovakia, died of a heart attack, Aug. 23, while vacationing outside of Prague.

Szeć, 58, was formerly the executive secretary of the European Baptist Federation and was recently nominated to a five year term (1985-90) as a vice-president of the Baptist World Alliance.

The past spring he received an honorary doctorate from Campbellsville (Ky.) College.

He is survived by his wife and five children. A daughter, Stanislava, (a Foreign Mission Board scholarship recipient) graduated from Stetson University, Deland, Fla., and currently is studying at Andover Newton Theological School in Newton Centre, Mass.

Three charged with manslaughter

SANTA MONICA, Calif. (EP) — Three Christian Scientists face manslaughter charges because they chose to pray for the recovery of a critically ill baby rather than seek medical help, police said. The 16-month-old boy died.

Devastating floods sweep Brazil

BRUSQUE, Brazil (BP) — Devastating floods have swept south Brazil for the second year in a row, driving more than 160,000 people in three states from their homes.

It's just like a bomb blew up," reported Southern Baptist missionary Wendell Blackwell after reaching the city of Brusque in Santa Catarina state. Because of washed-out bridges and roads, police turned away missionaries from two other cities, Blumenau and Itajai, where the Itajai-Acu River reportedly rose a record 52 feet above flood stage.

Blackwell called the flooding "worse than last year" in destruction. The July 1983 floods, termed the century's worst in the region, left more than 250,000 people homeless.

Missionaries and Baptists "really

don't know what we can do to help" until flood waters recede, said Blackwell. But the Southern Baptist Foreign Mission Board sent an initial \$5,000 in August for food and blankets for the homeless. South Brazil is in the middle of winter.

Meanwhile, torrential rains have continued to soak drought-parched northeast Brazil. Though generally welcome in a region tortured by drought for five years, the rains have caused suffering in some areas.

Four inches of rain fell on the city of Recife in one day, leaving 12 people dead and more than 1,000 homeless. Streets became rivers as inadequate drainage systems overflowed. Mud and garbage covered slum areas, where many houses are below street level.

Some farmers have watched their

Hayride accident brings \$3.5 million settlement

BOLIVAR, Mo. (BP) — A \$3.5 million out-of-court settlement has closed a two-year-old legal action against Southwest Baptist University in Bolivar, Mo.

The settlement, covered by liability insurance, included a payment of \$3,415,000 by Southwest Baptist University and \$75,000 by the Missouri Baptist Convention executive board. Also included was a \$10,000 payment by SBU professor Robert Miller, who was driving a tractor for a student hayride Oct. 8, 1982.

John Hardin, MBC business services associate, said documents signed in conjunction with the set-

tlement released the executive board from any liability in the incident and stipulated the settlement was not an admission of liability by the board.

The case was dismissed from the Jackson County circuit court following the settlement. The plaintiffs included former SBU student Bentley Wright and his parents, Forrest and Marjorie Wright, members of First Baptist Church, Sedalia, Mo.

The suit charged that "negligent acts" during the hayride resulted in Wright becoming "traumatized and rendered quadriplegic."

The accident reportedly occurred when a tractor pulling two trailers slipped off the road, throwing Wright and two other students off the first trailer and into the path of the second trailer. The other two students received minor injuries and sought no legal actions.

Following the settlement, the Wrights' attorney, James Buckley of Sedalia, told Word and Way, the state Baptist newspaper, that Wright is permanently a quadriplegic.

SBU President Charles Chaney said the university was primarily concerned about the well-being of the Wright family. "I feel the way the settlement turned out has been a very fair situation as far as the Wrights and Bentley are concerned," he explained. "I believe Bentley Wright

will be adequately cared for by that kind of settlement."

MBC Executive Director Rheubin South noted the settlement against the university and against the executive board were both higher than he expected. "There is a real sense of relief that it has been settled but this type of lawsuit may rise to haunt all of our institutions in the future in the way they never have in the past," he warned.

Specifically, South said this action "does not settle the foggy area of ascending liability," a concern for the MBC due to its relationship with numerous Baptist institutions and agencies. "The Southern Baptist Convention Executive Committee is seriously looking into ascending liability," South noted. "And of course, in light of this action and other potential actions, we're looking at it seriously, too."

Cothren begins center for counseling

Paige Cothren, a native of Amite County, Miss., has resigned his position as family minister and senior counselor of the counseling center for Broadway Church, Memphis, to establish his own counseling service in Southaven.



Cothren was all-state, all-South, and all-American high school football player at Natchez and all-Southeastern Conference, all-South, and all-American at the University of Mississippi.

He also played for the Los Angeles Rams and the Philadelphia Eagles.

Cothren made a profession of faith in 1971. He attended a Bible college and was graduated from seminary. His wife, Foy, is a native of Eupora. The Cothrens have two children and three grandchildren.

His new business address is 1765 Nottingham, Southaven.

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Devotional

The parable of the mangos

By Hope Starnes

Luke 21:1-4—"He looked up and saw the rich people dropping their gifts into the chest of the temple treasury; and He noticed a poor widow putting in two tiny coins. 'I tell you this,' He said: 'this poor widow has given more than



any of them; for those others who have given had more than enough, but she, with less than enough, has given all she had to live on.'"

This past summer I spent working with the River Ministry of the Texas Southern Baptists on the Texas/Mexico border. The other nine missionaries and I taught 15 Bible Schools throughout our 10 weeks, spending some time teaching five of them in Tomazunchale, a city 500 miles down into Mexico. It was here that I learned many valuable lessons.

Miss Starnes I was overwhelmed by the warm, giving nature of these beautiful, Hispanic people as they continuously gave and gave and gave to us out of their poverty. Many of the mothers would send mangos to Bible school "para las maestras" (for the teachers) that might have been used to feed their family that night. Those mangos were more or less worthless to us—equivalent to an apple or orange—but possibly their next meal and therefore priceless to them. These people who don't have anything, who barely find enough to eat, who scarcely eke out an existence, who live in huts and who dress in rags—these beautiful people who have so much love in their giving hearts, didn't feel right without presenting us a gift of mangos before we left. I couldn't help but be reminded of the teachings of Jesus in Luke 21:1-4 dealing with the poor widow who gave her two coins to the Lord compared with the rich men who gave a great deal of money. Who gave more? Why the one who gave all she had, cheerfully, obediently, and faithfully, not the ones who gave out of their surplus. They gave, not out of a quiet, sacrificial heart as she did, but out of loud, clanky pockets which held more money than they were willing to part with. They gave a small portion of their wealth; she entrusted her very life to her Lord. It is doubtful the rich ever even missed their money nor could they have defined the meaning of "sacrifice" if given the opportunity. Those little Mexican women who gave us their precious mangos were the poor widows. Who, then, are we, I wonder?

Hope Starnes is a student at Southwestern Seminary from Greenville, Miss.

Names in the News - Revival Dates

John Hutchinson has been ordained as a deacon by First Church, Long Beach. Hutchinson is an employee of Mississippi Power and Light Company.



Hutchinson is a student at Southwestern Seminary, Fort Worth, and expects to graduate in December with a master of religious education degree and a major in church recreation and youth. Ron Burch is pastor of First church, Plantersville.

John Cosier has been ordained to the ministry by Oak Forest Church, Jackson. His uncle, Roy Collum, former director of evangelism for Mississippi Baptists, preached the ordination sermon. His father-in-law, Bob Lowe, pastor of Melrose Church, Yazoo County, delivered the ordination prayer. The pastor of Oak Forest Church, Tom Hudson, was the moderator. Cosier has been called as pastor of Campbell Creek Church in Simpson County.

Revival Results

Pleasant Grove (Wayne): Jerry Swimmer, evangelist; Lee Gordon, music director; Charles Gordon, pastor; 20 professions of faith; five additions by letter.

Grady Cothen, retired president of the Sunday School Board, now living at Pass Christian, Miss., delivered the address for the convocation service for New Orleans Seminary Aug. 30. Cothen is a former president of the seminary, a graduate of the seminary, and a former trustee of the seminary. He has also served as president and trustee for Oklahoma Baptist University, as a member of the Foreign Mission Board, and on the executive committee of the Baptist World Alliance. The convocation also provided the occasion for the signing of the seminary's articles of religious belief by new faculty members James Reed, Bob Simmons, and Edward Thiele.

Ann Kilner, Baptist Women/Baptist Young Women products editor at Woman's Missionary Union, has resigned to become director of alumni activities at Averette College, Danville, Va. Succeeding Kilner is Deena Williams Newman, publications coordination specialist at WMU. Newman is a native of Jacksonville, Fla., and came to WMU in 1983.

David N. Walley has been ordained to the ministry by Briarwood Drive Church, Jackson. He is a student at New Orleans Seminary. Mrs. Walley is the former Ellen Brian.

WAKE FOREST, N.C. (BP) — Donna Myra Forrester of Raleigh, N.C., has been named chaplain at Southeastern Baptist Theological Seminary, Wake Forest, N.C.

Forrester, 34, has served as a psychiatric nurse, a minister of youth, and a pastoral counselor. She is a native of Johnson, S.C.

Sulphur Springs (Newton): Sept. 9 to 14; Hugh Martin, pastor, Spring Creek, Philadelphia, evangelist; Charles Edwards, Sulphur Springs Church, music director; services 7:30 p.m.; Randall Creel, pastor.

Old Oak Grove (Union County): Sept. 9-14; James Melton, pastor of Oakland, Walnut, evangelist; 7:30 p.m.; Tommy Peters, pastor.

Midway, Jackson: Sept. 9-12; David Miller, evangelist; Dennis McIntire, music evangelist; Sunday services 10:15 a.m. and 7 p.m.; Mon.-Wed. 7 p.m.; W. Benton Preston, pastor.

Gunnison, Bolivar: Sept. 9-14; Jonas Taylor, pastor of Rome Church, Lebanon, TN, evangelist; Billy Hale, Gunnison, music director; Sunday services 11 a.m. and 6:50 p.m.; Mon.-Wed. 7 p.m.; John Conn, pastor.

Faithview, Saucier: Lay Renewal Weekend, Sept. 14-16; Lay teams from four states will share personal experiences in their journey through life with Christ.

Woolmarket, Biloxi: Lay Renewal Weekend; Sept. 7-9; Lay persons from Gulf Coast and other states will share their experiences and testimonies. Dub Herring, Picayune, is Lay Renewal Coordinator and Donnie Guy is pastor.

Hays Crossing (Panola): revival-Bible conference; Oct. 12 to 14; revival evangelist, Jonas Taylor, Nashville, Tenn.; Bible conference leader, Roger D. Duke, Hays Crossing pastor.

- Just for the Record -



THE ADULT ENSEMBLE OF WEST HEIGHTS, PONTOTOC, presented the musical "Old-Time Religion" at their church on Aug. 12 and two other churches in Pontotoc County. On Aug. 19 the group sang at Graceland Nursing Home. The music director is James Francis and James Spencer is pastor.

SALEM, COLLINS recently sent ten young people and adults to Whitestown Road Church, Butler, Pennsylvania to lead in backyard Bible Clubs. They were: Joey Collins, Scott Ross, David Gibson, Angie Barr, Pam Lowe, James D. McLe-more, Laurene McLe-more, Lynwood Williams, Esther Williams, and Mattie Lou Rogers. Sixty-eight boys, girls and young people attended with 7 professions of faith. This mission trip was directed through the Home Mission Board.



MACEDONIA, BROOKHAVEN, held a recognition service for Acteens Roxanne West (left) and Donna Williams. Mrs. Glenda Hart is the Acteens leader.

Homecomings

Chapel Hill, Utica: Sept. 9 to 12; homecoming and revival; 127th anniversary; James Buie, pastor, First Church, Byram, evangelist; Bobby Stubbs, music director; Sunday School at 10 a.m., morning worship at 11 a.m.; lunch at the church on Sunday; afternoon service for testimonies and review of church history; no Sunday night service; S. W. Valentine, pastor.

Sylvarena Church, Wesson: homecoming Sept. 9; Sunday School at 10 a.m.; worship service at 11 a.m.; Bobby Walker, former pastor and present pastor at Valleyview Church, Columbus, Ohio, will be speaker; lunch at the church; music and memorial service at 2 p.m.; Johnny Johns, minister of music, Shady Grove Church, Hazlehurst, in charge of music; revival services Sept. 10 to 12; morning services at 11 a.m.; evening services at 7 p.m.; Harold Anderson, interim pastor.

Forest Hill Church, Jackson: homecoming and revival, Sept. 9 to 12; Sunday School, 9:30 a.m.; worship service, 10:50 a.m.; lunch at the church on Sunday; revival services each day with covered dish luncheon at 11:45 and worship services at 7 p.m.; Rocky Henriques Jr., former youth director, now pastor of Friendship Church, McComb; evangelist; music directors Le and Gloria Spivey, formerly minister of music and youth and pianist at Forest Hill, now in Florida; Wilbur M. Irwin, pastor.

Staff Changes

H. C. Bailey has accepted the call of Calvary Church in Scott Association as pastor. Bailey; his wife, Judith; and their three children are moving to Calvary Church from Philipston Church, Sidon.

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THE VILLAGE VIEW



FROM
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Gifts of Honor and Memory July 26 — August 25, 1984

A portion of the Village View is allocated each month to a listing of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

Roy Abel
Mr. & Mrs. T. Deane Rodgers
Gerleen Adams
Mr. & Mrs. John Holly
Mrs. Kate Alexander
Mr. & Mrs. W. R. Till
Martha J. Till
Mr. William L. (Ned) Allen
Mrs. Paul L. McGaughey
Mr. Bracky Aron, Sr.
Mr. & Mrs. Malcolm Norwood
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Holiday Dates:

Mrs. Claire Nowlin of our Social Services Department advises that invitations for our children and young people to visit in private homes throughout Mississippi for both the Thanksgiving and Christmas Holidays are now being considered by her staff. If you and your family are interested in this special opportunity, please respond immediately by stating such request (for either one or both of the holiday periods), accompanying same with a letter of recommendation from your

local pastor, and mailing both to: Mrs. Claire Nowlin, The Baptist Children's Village, P.O. Box 11308, Jackson, MS. 39213-0308. The dates for those holidays are: Thanksgiving, November 22-25; Christmas, December 21 - January 6.

(This is a very special opportunity for both your family as well as Village residents, and because many of you have requested that we make this information available earlier in the year, we publicize such at this time and look forward to working with you and your family. Claire Nowlin.)

Our "end of business day figures" on August 31 indicate that our Back to School contributions are presently 27% behind our 1983 giving records. With an increase in the number of children being served and the obvious increase in operating expenses, we are prompted to ask, "Have you helped us go BACK TO SCHOOL yet?"



Alumni Reunion — 1984

Former residents of The Mississippi Baptist Orphanage and The Baptist Children's Village gathered in late summer for their bi-annual reunion. Laughter, tears, inspiration, and memories were the order of this beautiful FAMILY REUNION.

Serving and faithfulness

By Charles E. Myers, Jackson
Matthew 24:42-51

There is a great deal of talk today about the return of the Lord. Many people have the time all figured out. Others are impressed with how smart that person is who has it figured out. It does not seem to matter that Jesus said he himself did not even know the date of the return, these people have the answers. And they always spend more time speculating than they do serving.

In all of the speculating there is one fact that is certain and that is, he will return. Until he comes at the end of time he will continue to come for us individually. And when that time comes we will stand before God to give an account of all that has been entrusted to our keeping. And all of our speculating will not alter that fact one iota.

In the light of that we need to give careful attention to what Jesus is saying in this parable. He begins the parable by telling his listeners to be ready for the hour since no one knows exactly when it is coming. If we knew just when the thief was coming we would be prepared. The thief takes advantage of us and comes at a time when we least expect him. The Lord may come at any time and require of us an accounting. Therefore we need to be ready all the time.

And what is the mark of a steward who is ready? He is meeting human needs. Jesus called it giving them meat in due season. The unfaithful steward abuses his fellow servant and spends his time eating and drinking with other people who refuse to

acknowledge their responsibilities. Our religious experience can not be lived in the abstract. Our Christian experience is not the recitation of certain creeds. It is rather a way of life lived out in a society of people.

Because we are Christians we will have a natural concern for other people. If that concern is genuine, it has to express itself in positive action. To fail to express that concern is to choke life out of one's self. James said pure religion was to care for the needs of others. Jesus said the same thing. A Christian who is aware that his Lord is coming back will also be aware of the needs of others and minister to those needs.

All of this points to a consistency in our lives. We cannot just live any old way now and suddenly just before he comes get everything in order. God is not that easily deceived. Not only is God not deceived, but we have no assurance we will know he is coming until he is here. When I was in the public schools in the fourth grade, instead of the classes changing rooms for different subjects, the teachers moved from room to room. One day our teacher was a little late and we took advantage of her absence. We posted a watch out at the door and then proceeded to really cut up. I feel quite sure we could be heard all over the building.

Suddenly our watch-out gave word the teacher was coming and we all became little angels. The teacher walked in, walked over to her desk, and put her books down. She said, "I

heard you all, all the way to the end of the hall. I heard Johnny whisper and say, 'Here she comes.' " Then she paused and said, "That is the way it will be when the Lord comes back, except there will be no one to say, 'Here he comes.' "

That public school teacher taught me more about the Lord than most of my Sunday school teachers. And one of the things she taught me was that the Christian life must be consistent. We do not get ready at the last minute and expect him not to know what else has been done in his absence. And if we think we can deceive him, it is evident we do not know him.

If we really thought Jesus were coming back next week everyone of us would make some changes. Many people do not believe he is coming back. You can tell by the way they live. Others believe he is coming, but they plan to clean up and look good when he arrives. That kind of thinking is certainly out of keeping with genuine Christianity.

What are the facts? We know Jesus is coming back. We know we are not going to be judged on just what we are doing at the moment he arrives, but on the totality of our lives. We know that any expression of love to him must be expressed in service to others. Therefore we need to consistently live a life of service, looking forward eagerly to his coming. If we do just that we can anticipate his saying, "Well done, thou good and faithful servant; enter now into the joy of thy reward."

Love: God's and ours

By Vernon L. Sikes, Yazoo City
I John 4:7-21

Many people have had the opportunity of knowing one or two people who radiate a feeling of genuine love for all of mankind. It's a type of love that manifests itself not in tangible acts so much as in a feeling that comes from that person. It is a mature love, a perfected love, a real love, a God kind of love.

I. The source of love (4:7-12)

Earlier, John had elaborated upon the first rule of the double commandment found in 3:23, "... we should believe in the name of his Son Jesus Christ. ..." Now he turns to develop the second: "... love one another."

The heart of this epistle is found in 4:7-21—God is love. If we truly are born of God, we know God. Our knowledge of God grows, and as a loving child learns of his father little by little, we come to have some understanding of the hidden ways of God.

But as our love flows to God, "... let us love one another" (v. 7). Genuine love for God will show itself in love toward others. Love for God and love for mankind go hand-in-hand. You can't have one without the other. God provided for us the ultimate expression of love as he sent his Son so that we could see and know him in human experiences (v. 9), "that we might live through him."

Christian love is more than disinterested benevolence to the poor and being kind to people. Non-Christians can display that. Christians are to display the agape love which flows from the father to the Son and from the Son to the followers. Agape love is more than an emotion; it is also action. It is loving those who don't love in return. It is loving in the way God loves. The unique quality of the love

John was talking about is best illustrated in Jesus' teaching concerning love of enemies (Matt. 5:43-48). "If we love one another, God abides in us and his love is perfected in us" (v. 12). As we mature in Christ, the divine love in us will mature.

II. The bases of our confidence (4:13-21)

Our mutual love is one proof that God abides in us. John adds here that further evidence of God's presence is the presence of God's spirit in our souls (v. 13).

A third proof that God abides in us is the true confession we make (vv. 14-15). These verses underscore the importance of testimony in the Christian life. The insight that is required in confession that Jesus is the Son of God can come only from God.

Perfect love casts out fear (vv. 17-18). The source of our hope is secure, and anxieties do not completely overwhelm the Christian spirit.

A man can claim to walk in the light. He can insist that he knows God. He can even claim to love God, but unless he also loves all of mankind, he is a liar (vv. 20-21). If man cannot love mankind whom he can see, he cannot love God whom he can't see. Love for God and love for mankind go together. Though loving some may be hard, it is made possible by the fact that "he first loved us" (v. 19).

Man sometimes clouds God's demands on us by theological dissections. Our Lord spoke through John concerning our responsibilities: "... we should believe in the name of his Son Jesus Christ and love one another. ..." If we live in the Spirit, we comprehend and obey this commandment.

Uniform Faith — the way to go

By Bobby Lee, Tupelo
Romans 1:1, 3-17

Paul, the writer of Romans (1:1). In verse one Paul tells us three things about himself. First, he is a servant of Jesus Christ. The word for servant means a slave or a bondservant. For Paul this meant that he did not belong to himself. Jesus Christ was his owner. (See I Corinthians 6:19-20)

Second, Paul tells us that he was called to be an apostle. This was not something that Paul had chosen for himself. He had been chosen and called by God. (See Hebrews 5:4).

Third, Paul tells us that he was separated. This means that he was set apart. Paul was conscious of being set apart even before he was born. (See Galatians 1:15). He also was set apart by the church (See Acts 13:2). Every person has a purpose to fulfill in life. Paul's purpose was to preach the gospel of God. The word "gospel" means good news. It is the good news of what God has done for man in Jesus Christ.

Introduction and theme of Romans (vs. 3-17). One of the beautiful truths of the gospel is that God became a man. Jesus was, at the same time, fully God and fully man. We cannot understand this with our finite minds. We can only marvel at this great mystery and truth.

In verse 4 the power of God is shown in the resurrection of Jesus from the dead. (See Acts 2:24).

In verse 5 Paul tells us two things

he had received. First, he had received grace. This was something he did not deserve. Second, he had received a task, that of being the apostle to the Gentiles.

In verse 6, Paul tells the Romans that they have also been called. The primary call of God is to salvation. Then the call is to service.

In verse 7 Paul mentions the word "saints." When we think of this word, we usually think of wings and halos. But every Christian is a saint. The word tells not only what we are, but whose we are. It means that we belong to God.

In verse 8 Paul mentions the fact that the faith of the Roman church was widely known. It is good when the church bears such witness of Jesus Christ to the world. All too often the only thing the world hears of the church is its fussing and bickering.

In verses 9-15, Paul lets the Roman church know that he prays for them. One of his prayers is that he might get to come to Rome to see them and preach the gospel to them. But this was not a one-way street. Paul had spiritual gifts that would help them. But he would be blessed by them in turn. One of the unique things about the Christian faith is that it is to be shared with others. The more of your faith you give away, the more you have for yourself. Paul had planned several times to come to Rome but

had been hindered in his plans. In verse 14 Paul indicates that he has a debt to pay, that debt being to share the gospel with every person. It didn't make any difference to Paul how rich or how poor or how uneducated. He wanted all men to be saved.

In verses 16-17, the theme of the book is stated. Paul tells them that he is not ashamed of the gospel. (See Mark 8:38). Many times we are ashamed to stand up and let those around us know that we belong to God. Vance Havner says, "We need to live our faith or take down our sign."

Paul says that the gospel is the power of God. The word in the Greek that is used for power is the word from which we get our English word dynamite. The gospel is "divine dynamite." It has the power to save, the power to sustain, and the power to satisfy.

The righteousness of God is not a self-righteousness. (See Isaiah 64:6). It is not a righteousness of works. (See Ephesians 2:8-9). Neither is it a righteousness of the law. (See Galatians 3:21 and Philippians 3:9). But it is Jesus himself whom we receive by faith. (See Romans 10:4).

The expression "from faith to faith" means that from beginning to end the Christian life is a life of faith. We begin by faith, we continue in faith, and we come to the end by faith. Surely, "the just shall live by faith."

SBC ethnic ministry OK; churches needed

GLORIETA, N.M. (BP) — Southern Baptist churches that are ministering with ethnic persons have been given an excellent rating, but there is a critical need for more churches to awaken to the ethnic presence in their communities, experts say.

Caleb Tang, pastor of the Chinese Baptist Church, Austin, Texas; Eliseo Aldape, associate in the Sunday school division, Baptist General Convention of Texas; Ho Kil-Kahng, editor and consultant, and Alcides Guajardo, supervisor, both of the church programs and services language unit of the Baptist Sunday School Board, were conference leaders at the Small Sunday School Leadership Conference at Glorieta Baptist Conference Center.

"I think there are a lot of English-speaking churches which could be involved in outreach toward ethnics if they would become aware," said Guajardo. "It is just that they haven't seen the need or they don't know how. Those who are ministering are generous with facilities, finances, and other resources."

Tang said Hyde Park Baptist Church in Austin which sponsored his

church "has been very supportive. They want the mission to grow," he said.

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